

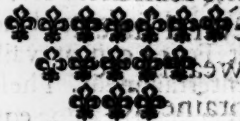
7. / CERTAINE  
OBSERVATIONS

UPON  
The two contrary  
COVENANTS,  
LATELY PUBLISHED,

AND  
Shortly to be offered by one side  
or other to the whole

KINGDOM.

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That malignant and ill affected party which hath of late yeeres to disturbed the peace & tranquillity wherein this Kingdom had long before flourished, and hath with their contagious preaching and writing infected many of the Kings formerly loyal subjects with litigious & rebellious

opinions, it is composed of two sorts of people. Those who have contrived and do manage their whole designe, knowing what they do, and wherefore they do it; and those who by the specious pretences of the former are inveigled and drawn in to act they know not what nor why. The first are engaged for their severall & respective ends against their Consciences, as some for Ambition, some for Courtship, some for Vain-glory, some for Malice, and some for Revenge: The others are engaged by their ill informed judgements; over those nothing but Force can prevaile: among these Reason may find entertainment. These two thus differing doe yet so agree, that they doe equally conduce to one end, and (like the judicious eye and brawnie arme of an Archer) one without the other can never hit the mark they aime at. Since therefore the rectifying of either of these, will rectifie both, and so settle the Kingdom *in statu quo prima*: It is certainly as easie to convince the misled, by Reason; as to subdue the misleaders by the sword. Whilst others therefore strive to doe the later, I will endeavour to doe the former, taking

king occasion by these two opposite Covenants lately published, and shortly by one side or other to be offered to the whole Kingdome, because the most powerfull convincement in the world is to judge a man out of his owne mouth, if therefore I can prove (as I make no doubt but I shall) that that which in this Covenant this Malignant party doth sweare to doe, is contrary to all their former pretences, & discovers their malicious intentions, I hope it will make some Proselytes. I desire every one therefore to consider well of both these Covenants, as it becometh him to doe before he taketh either, and to compare them together, and then as the Prophet *Eliab* said, *1 King. 18. 21. How long halt ye between two opinions? If the Lord be with him, follow him: but if Baal, then follow him. So will I put it upon this issue,* (though howsoever the case is disputable) that if it shall appeare to any man, that with a cleare and unsophisticated judgement, considereth these Covenants, that the fore-mentioned malignant party doth principally and chiefly endeavour the establishing of the true Reformed Protestant Religion, the preservation of the Kings Person, the privilege of Parliament, the propriety of the Subject, and the Laws of the Land, & the settling of peace and quiet among us, without preferring their private ends, then let him enter into Covenant with them against his King: But if he shall finde that it is the King who endeavours all that is aforesaid, and that in them it is but pretended, not intended, let him take heed that he Covenant not with them, for it is a fearfull thing to mock God so solemnly. Let not feare induce him to it, but let him keep faith and a good conscience, and trust God with the rest, and if he find that he hath been hitherto seduced, let him not be

ashamed to professe his conversion: for it is the greatest honour to a man in the world ingenuously to confesse his error.

But lest every man should not so circumspectly look into these Covenants as I do, the better to help him, I wil here set down 5. Observations which I have taken.

The first is, that in the Covenant composed by this Malignant party, the preservation of His Majesties person and just Rights, is not at all mentioned amongst other pretences, as it hath heretofore been in all their writings, wherein their motives to begin and prosecute the war have been named, by which I gather this, that their plausible pretences having served their turns in helping them to raise an Army; they doe (like horse-stealers, who having hidden one horse as far as he can goe, turne him loose and take another) shift or change their pretences from Protestant Religion, &c. to whatsoever is for the good of the Cause; so that their Army that was raised for the defence of the King and Parliament, is maintained to fight against the Kings Army, his own Person not excepted. Going back from their first principles, as best fitteth for their purpose, (like trees that shed their beaustifull blossomes when their fruit begin to appeare) whilst the Kings Covenant stil mentioneth the priviledge of Parliament in the number of the causes wherefore he proceedeth in this war: But howsoever those who are contrivers of this wicked and malicious designe, take this liberty to themselves; let not those to whom I addresse my selfe (that is, such who have been perswaded hitherto by their mis-informed consciences to all that they have done) consent with them, and so lose that which is their onely plea both before God and man, and let them take speciall care.

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care not to pin themselves so upon the others sleeves, as to think their wisdoms infallible, or honesties indisputable; but as a man will beleve his own eyes before anothers, so let him alwayes have recourse to his owne breast, and aske counsell there: for by his owne conscience shall he be judged.

The second is, that they vow never to lay down arms so long as the Papists now in arms against the Parliament (as they say) shall be kept from the justice of it; that is, till the Kings Army be overcome. This is the most irreligious and inhumane Vow that can be imagined, for it excludes all hopes of Accommodation and peace by Treaty, and it evidently sheweth that the settling of Religion, Laws, and Liberty is not the thing they aime at, for the Kings Party are bound by their Covenant that that shall be their first endeavour, whilst these Vow to enter into no Treaty (for so farre doth the sense of their vow reach) and indeed if we had not this evident proof of their insafesse to peace, it were a great folly to think otherwise of them; For wherefore took they up armes? Not for the Establishing of the Protestant Religion, for then they would have laid them down again upon the Kings Oath and promise to be as forward to that as they: But they say we cannot confide in the Kings Oath, for my part, I think that without repentance they will be damned for saying so, because they have so little charity, I am sure they never durst venture to Treat for feare he should be as good as his word. If it were not for this, wherefore was it then that they tooke up Armes? Marry that I thinke none but God knoweth (besides themselves) who in his good time will bring it to light: But in the mean time, as I can judge by a

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mans countenance and other Sympt oms that he is not well, though I know not directly what he alleth, to by these Observations out of their own Covenant, and the rest that I shall make, one may finde that their intentions are not for good, though he knoweth not the particular Mischeife that they aime at; which may suffice to make every honest man, heither to mislead by them, to desert them as well as if he had discovered their whole designe: and besides they may chance to be forsworne as those women were, who bound themselves under a Cusse that they would neither eate nor drinke till they had slaine *Rash*.

The Third is Their Combination to stick to one another in these words, *And I will likewise assist all other persons that shall take this Oath in what they shall do in pursuance thereof.* This is a thing which was never done in a lawfull warre, but in conspiracies, and confederacies, which denotes that theirs is so, and besides, it betrays their inward guilt when they take such care for the protection of their severall persons, and sheweth who were their teachers, even their Brethren the Scots; in the other Covenant I finde no such thing, of which I shall make onely this use, to desire every honest man to consider, which side maketh the just war, and have the clearest consciences, and with them to joyne himself.

The fourth is, that their covenant is to be constrained, and that the Kings is Voluntary. This in the first place is contrary to Gods law, to constrain a man to take a vow, which with a safe Conscience he cannot keep, or else he sure to be plundered and undone, so that to adde to the publick Miseries that they have brought upon us, they do by this draw particular men into such an exigency, that either their bodies or

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*roughly I have written out of the* (121) *of the manuscript*  
soules must be ruined. In the second place this sheweth that they trust not much to the justice of their Cause, for if they did, they would rather chule to trust to a few, and those such whose hearts they know to be with them, as well as their bodyes, then to have their strength bound with that weake bond of constrained consciences, which will finde twenty wayes to unloose themselves, but they feare if they should trust to that they should not have so many men as were slaine to-ther day at Brackly.

My fift and last Observation is, that they entred into Covenant first, and after them the Kings Party, of which I shall make this use, to prove that theirs is the Offensive, the Kings the Defensive Party, which is a thing of the greatest advantage to the King, and disadvantage to them that may be both before God and Man, before Man, because that surely they will never take part with them whom they believe to be the causers of all the miseries that have fallen upon them, and before God because all the innocent blood that hath been, or shall be spilt in this bloody war will be required at their hands that were the Causers of it, and all the Rapes and Roberies that have been, and will be committed during the same, will be laid to their charge. As therefore every man in the managing his worldly affaires, taketh heed not to engage himself so for other men as to be forced to the payment of their debts besides his own: so let him more especially take care that he put himself not in the number of those, who at the day of Iudgment will have more laid upon their score, then they can be able to make satisfaction for. Let not any man therefore for any worldly perswasion whatsoever, be induced to take this afore-said oath of covenant, especially if it be against his conscience.

*I have here set down the Text with the Comments giving the priority to those to whom for their shame, not their honour is belongeth.*

*A sacred Vow and Covenant to be taken by the Armies and Kingdomes.*

**I** A. F. I. humbly and reverently of the Divine Majesty declare my hearty sorrow for my owne sins, and the sins of this Nation, which have deserved the calamities and judgements that now lie upon it: and my true intention is by Gods grace to endeavour the amendment of my owne wayes; and I doe further in the presence of Almighty God, desire, vow, and covenant, that in order to the security, and preservation of the true Reformed Protestant Religion, and liberty of the Subject, I will not consent to the laying downe of Armes, so long as the Papists now in open war against the Parliament, shall by force of Armes be protected from the justice thereof, and that I doe abhorre and detest the said wicked and treacherous designe lately discovered, and that I never gave, nor will give my assent to the execution thereof, but will according to my power and vocation oppose and resist the same, and all other of the like nature; and in case any other like designe shal hereafter come to my knowledge, I will make such timely discovery as I shal conceive may best conduce to the preventing thereof: And whereas I doe in my conscience believe that the Forces raised by the two Houses of Parliament are raised and continued for their just defence, and for the defence of the true Protestant Religion, and liberty of the Subject, against the Forces raised by the King; that I will according to my power and vocation, assist the Forces raised and continued by both Houses of Parliament, against the Forces raised by the King without their consent, and will likewise assist all other persons that shall take this Oath, in what they shall doe in pursuance thereof; and will not directly or indirectly adhere unto, nor shall willingly assist the Forces raised by the King, without the consent of both Houses of Parliament; and this Vow and Covenant I make in the presence of Almighty God, the searcher of all hearts, with a true intention to performe the same, as I shall answer at the great day, when the secrets of all hearts shall be made manifest.

*A sacred Oath in Covenant to be taken by the Kings moste loyall Subjects for the maintenance of the true Reformed Protestant Religion, his Majesties just Rights, and the preservation of Parliament.*

**I** Resting fully assured of his Majesties goodness, truth, and goodnesse, do freely and from my heart promise, vow, and covenant in the presence of Almighty God, that I will to the uttermost of my power, and with the hazard of my life maintaine the true Protestant Religion established in the Kingdomes of England, his Majesties sacred person, his Heires and lawfull Successors, the just power and privilege, and the just power and privilege of Parliament, against the Forces under the conduct of the Earle of Essex, and against all other forces whatsoever, contrary to his Majesties command, and I doe believe that the raising and employing of forces by his Majesty for the purpose and cause before mentioned, to be most just and necessary; and I will doe my utmost endeavour to procure and reestablish the peace and quiet of the Kingdome: and that herein his Majesties subjects may fully enjoy their liberty and property according to the Law of the land, and will neither divulge nor communicate any thing to the said Earle, his Officers or to any other, to hinder or prejudice the designes of his Majesty, in the conduct or employment of his Army, and I doe believe the Subjects of England are not obliged by any Act of State, Vow, Ordinance, or Declaration made or to be made either by the Kings Majesty solely, or by the Lords and Commons singly or jointly, without his Majesties expresse consent, saving such as are, or shall be in execution of, or according to some knowne Law, Custome of the Realme, or Statute enacted by the King, Lords and Commons in Parliament, and I doe further protest and vow in the presence of Almighty God, that I will not take nor beare Armes, but by the expresse warrant of his Majesty, or by Authority justly derived from his Majesties immediate Warrant.

F. F. N. I. S.

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